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How to Instill Tawheed in Your Heart ?



Al-Qasem House

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Definition of At-Tawheed

Tawheed is linguistically derived from an Arabic root (Wahid, so it is said: Wahadahu, Ahadahu and Mutawahid) that means attributing Oneness to Allah and describing Him as being One and Unique (in His Essence and Attributes).

In the terminology of shari'ah, it means believing in Allah alone as God and Lord with no partner or peer and attributing to Him alone all the Noble Names and Sublime Attributes, and believing in the prophethood of Muhammad, prayers and peace of Allah be upon him, and that he is the last prophet and following what he came with from Allah Almighty.

What is the desired aim from At-Tawheed

Sheik Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, said: "Tawheed with which the Messengers came which comprises affirming that Divinity and worship belong to Almighty God alone, such that a person witnesses that none has the right to be worshipped except Almighty God, and that none is worshipped except Him, nor depended upon other than Him, nor are alliances or enemies made except for Him, nor is an action done except for Him. So what is meant by Tawheed is not merely Tawheed Ar-Roobubiyyah (i.e. Oneness of the Lordship of Allah The Almighty." End of quote

Moreover, any action that is not based on At-Tawheed will be really vain and useless. Allah The Almighty says:
{The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).} [Surat Ibrahim 14:18]

{مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لاَّ يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَى شَيْءٍ ذَلِك هُوَ الضَّلاَلُ الْبَعِيدُ} إبراهيم: ١٨

Transliteration: Mathalu allatheena kafaroo birabbihim a'maluhum karamadin ishtaddat bihi arreehu fee yawmin 'asifin la yaqdiroona mimma kasaboo 'ala shay-in thalika huwa addalalu alba'eed.

Ruling of learning Tawheed



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It is Fard ‘Ayn (Individual obligation) for every Muslim either male or female to learn Tawheed. Allah The Almighty says:
{So know (O Muhammad SAW) that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).} [Surat Muhammad 47:19]

{فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ}
محمد: ١٩

Transliteration: Fa’lam annahu la ilaha illa Allahu wastaghfir lithanbika walil mu`mineena walmu’minati WAllahu ya’lamu mutaqallabakum wamathwakum.

Tawheed is divided into three categories:

Firstly, Tawheed -ar-Rububiyyah (Oneness of the Lordship of Allah)

It is to believe that Allah The Almighty is the One Who creates creation, gives them sustenance, gives them life and death. It also means believing in Allah as One and Unique with regard to His actions such as creation, giving them sustenance, giving life and death, and so on. During the time of the Messenger of Allah, prayers and peace of Allah be upon him, the Jews, Christians and Magi accepted this aspect of Tawheed in general terms. In fact, no one denied such kind of Tawheed in the past except Ad-Dahriyyiah and the communism at the present.

This kind of Tawheed does not make one enter the folds of Islam, nor does save his life and property, nor save him from the punishment of Hellfire in the Hereafter, except if he believes in the Tawheed-al-Uluhiyyah (Oneness of the worship of Allah). This kind of Tawheed is deeply rooted in the nature inclination of everyone as it is mentioned in the Hadeeth in which the Prophet, prayers and peace of Allah be upon him, said:
“Every child is born in a state of fitrah (the natural state of man, i.e., Islam), then his parents make him into a Jew or a Christian or a Magian.” [Reported by Al-Bukhari]

«كل مولود يولد على الفطرة فأبواه يهوّدانه أو ينصّرانه أو يمجّسانه...» رواه البخاري

There is a great deal of evidence to support this in the Qur`an and Sunnah, amongst them are:

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Allah The Almighty says:
{Say (O MuhammadSAW): “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allah.” Say: “Will you not then be afraid of Allah’s Punishment (for setting up rivals in worship with Allah)? Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?} [Surat Yunus 10:31-32]

{قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللّهُ فَقُلْ أَفَلاَ تَتَّقُونَ (٣١) فَذَلِكُمُ اللّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ (٣٢)} يونس: ٣١-٣٢

Transliteration: Qul man yarzuqukum mina assama`I wal-ardi amman yamliku As-Asama’a wal-absara waman yukhriju alhayya mina almayyiti wa yukhriju almayyita mina alhayyi waman yudabbiru al-amra fasayaqooloona Allahu faqul afala tattaqoon. Fathalikumu Allahu rabbukum al-haqqu famatha ba’da alhaqqi illa addalalu fa `anna tusrafoon.

Secondly, Tawheed-al-Uluhiyyah (Oneness of the worship of Allah)

It is to believe that none has the right to be worshipped except Allah and devote all acts of worship [e.g. supplications, Nadhr (vows), slaughtering sacrifices, hoping, asking for help, fearing, depending, wishing, return and the like.

This is the kind of Tawheed concerning which disputes arose in the past and in the present, and which is why the Messengers, may Allah exalt their mention, were sent for the Messengers, may Allah exalt their mention, came to affirm the principle of Tawheed-ar-Rububiyyah which their people already believe in and invite them to believe in the Tawheed-al-Uluhiyyah. Allah The Almighty says on the behalf of Nuh (Noah):

{And indeed We sent Nooh (Noah) to his people (and he said): “I have come to you as a plain warner. That you worship none but Allah, surely, I fear for you the torment of a painful Day.”} [Surat Hud 11:25-26]

{وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢٥) أَن لاَّ تَعْبُدُواْ إِلاَّ اللّهَ إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (٢٦)} هود: ٢٥-٢٦

Transliteration: Walaqad arsalna noohan ila qawmihi innee lakum natheerun mubeen. An la ta'budoo illa Allaha innee akhafu 'alaykum 'athaba yawmin aleem.

Allah The Almighty also says:
{Worship Allah and join none with Him in worship} [Surat An-Nisaa' 4:36]

{وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً} النساء: من الآية ٣٦

Transliteration: Wa'budoo Allaha walatushrikoo bihi shay`an.

Actually, this kind of Tawheed is the right of Allah The Almighty that is obligatory on His slaves. It is the greatest obligation of religion and the essential part of all actions. Furthermore, Qur'an has affirmed it and explained that there will be no salvation or happenings except by achieving it.

Thirdly, Tawheed-al-Asmaa' was-Sifaat (Oneness of the Names and the Attributes of Allah)

It is to believe in and confirm the Names and Attributes of Allah with which He named and qualified Himself in His Book (the Qur'an) or mentioned through His Messenger (Muhammad, prayers and peace of Allah be upon him) without changing them, denying their reality, twisting their meanings, or giving resemblance to any of the created things.

Virtues of Tawheed

Believing in the Oneness of Allah The Almighty and devoting all acts of worship to Him alone is one of the best ever blessings. It has countless and enormous virtues. The virtues of Tawheed include the goodness of the worldly life and the Hereafter. Amongst such virtues are:

1.It is the best blessing that Allah The Almighty bestowed upon his slaves for He guided them to it. As it is mentioned in the Surat (chapter) An-Nahl which is named the chapter of the blessings. In it, Allah The Almighty mentioned the blessing of Tawheed first and before any other blessing, so He says:
{He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that La ilaha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).} [Surat An-Nahl 16:2]



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{يُنَزِّلُ الْمَلآئِكَةَ بِالْرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنذِرُواْ أَنَّهُ لاَ إِلَـهَ إِلاَّ أَنَاْ فَاتَّقُونِ}
سورة النحل: ٢

Transliteration: Yunazzilu almala`ikata bir-roohi min amrihi ‘ala man yasha`o min ‘ibadihi an `anthiroo annahu la ilaha illa ana fattaqoon.

2.It is the desired aim from creating Jinn and mankind, Allah The Almighty Says: {And I (Allah) created not the jinn and humans except they should worship Me (Alone).} [Surat Adh-Dhariyat 51:56]

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ} الذاريات: ٥٦

Transliteration: Wama khalaqtu aljinna wal-insa illa liya’budoon.

3. It is the desired aim from revealing the Books such as Qur’an, Allah The Almighty says:
{Alif-Lam-Ra. [These letters are one of the miracles of the Quran and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things). (Saying) worship none but Allah. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings.} [Surat Hud 11:1-2]

{الَر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ (١) أَلاَّ تَعْبُدُواْ إِلاَّ اللّهَ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ (٢)} هود: ١-٢

Transliteration: Alif-lam-ra kitabun ohkimat ayatuhu thumma fussilat min ladun hakeemin khabeer. Alla ta’budoo illa Allaha innanee lakum minhu natheerun wa-basheer.

4.It is the greatest means by which the pressures, hardships, and punishments of this life and the life to come are repelled as what is mentioned in the story of Yunus, may Allah exalt his status.

5.It prevents one from remaining eternally in the Hellfire, even if there was only a mustard seed’s worth of it in the heart.

6.If it is complete in the heart, it prevents one from ever entering Hellfire in the first place! As it is narrated in the Hadeeth of 'Itbaan in Saheeh Al-Bukhari and Muslim. [1]

7.It grants its owner complete guidance and perfect security in this life and the life to come. Allah The Almighty says:

{It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.} [Surat Al-An'am 6:82]

{الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ} الأنعام: ٨٢

Transliteration: Allatheena amanoo walam yalbisoo eemanahum bithulmin ola`ika lahumu al-amnu wahum muhtadoon.

8.It is the greatest means of attaining the Pleasure and reward of Allah The Almighty.

9.The happiest person in regards to the intercession of the Messenger of Allah, prayers and peace of Allah be upon him is he who said 'there is none worthy of worship except Allah' sincerely from his heart.

10.And from the greatest of its virtues is that the acceptance, richness, and reward of all actions and words – outer and inner – depend on Tawheed. So, as strong and perfect as Tawheed and sincerity to Allah are, the stronger and more perfect these will become.

11.It causes good actions and works to be much easier for the servant, just as it makes it easier for him to abandon bad and evil actions. It also gives him consolation and comfort when a crisis occurs. So, acts of obedience are very light for the one who is sincere to Allah The Almighty in his faith and Tawheed, due to what he hopes for of the reward and Pleasure of his Lord. Likewise, it is very easy for him to leave off the sins that his soul desires, due to his fear of Allah's Anger and punishment.

12.If it becomes complete in the heart, Allah Almighty causes its owner to love faith, and will beautify it in his heart. Likewise, he will make him hate disbelief, sin, and disobedience; will make him of those who are rightly guided.

13.It makes unpleasant things easy for the servant, and will ease his pains. So, as much as the servant has complete Tawheed and faith, his heart will absorb unpleasant and painful things with openness, tranquility, submission, and satisfaction with the Decree of Allah.

14.And from the greatest of its virtues is that it frees the servant from enslavement and attachment to, fear of, and hope in the Creatures, as well as doing anything for their sake, and this is the true essence of honor and nobility. With this, he becomes truly enslaved to his Lord, does not hope for any but Him, does not fear any but Him, and does not depend on any but Him. With this, he has achieved true success and victory.

15.And from its virtues that distinguish it from anything else is that, if it is complete in the heart, and is truly and fully established with complete sincerity, it can turn small actions into huge ones, and multiplies actions and words abundantly.

16.Allah has taken it upon Himself to bestow victory, honor, nobility, means to guidance, means of attaining relaxation, rectification of affairs, and firmness in speech and action to its people in this world.

17.Allah The Almighty defends the monotheists and people of faith from the various evils of this world and the next, blesses them with a pure life of feeling secure with Him and remembrance of Him. And the proofs for this from the Book and Sunnah are many. So whoever achieve the real Tawheed will surely get all of such virtues and much more and vice verse.

How to instill Tawheed deeply in the heart

In fact, Tawheed is a tree that grows in the heart of a believer, extending its branches increasing in beauty whenever you strive to perform deeds that draws closer to Allah, Glorified and Exalted be He. This will, in turn, increase the love of the slave to His Lord, his fear and hope from Him, and his reliance upon Him. Amongst the reasons that help Tawheed develop and grow in the heart are:

1.Performing the acts of obedience seeking the reward of Allah The Almighty and the Most Exalted.

2.Abstain from committing sins fearing the punishment of Allah The Almighty.

3.Contemplating on the realm of the heavens and earth thoughtfully.

4.Having the knowledge of the Noble Names and Sublime Attributes of Allah The Almighty, their requirements, their effects and their indications of exaltedness and perfection (to Allah The Almighty).

5.Seeking beneficial knowledge and acting according to them.

6.Reciting the Noble Qur'an while pondering over and contemplating its meanings and what is meant by it.

7.Getting closer to Allah The Almighty by performing Nawaafil (supererogatory acts of worship) after completing obligatory deeds perfectly.

8.Continual remembrance of Allah The Almighty under all circumstances, with one's tongue and heart.

9.Giving precedence to what Allah The Almighty loves over what you love when you are overtaken by your desires.

10.Contemplating both hidden and open blessings of Allah The Almighty thoughtfully and pondering over His openhandedness, generosity and benevolence towards His slaves.

11.The heart being soft, subdued and meek before Allah The Almighty.

12.Being alone with Allah during the time when the Lord descends during the last portion of the night while reading His Book, standing in complete humbleness before His hand and ending that by asking for forgiveness and repenting.

13.Sitting with the sincere lovers and worshipers of Allah The Almighty so that one may be benefitting from the most fruitful of their speech.

14.Remaining away from every matter that comes between the heart and Allah The Almighty.

15.Abstaining from excess in speech, food, mixing with people and looking.

16.Loving for your brother what you love for yourself of good things and struggling to train yourself to get used to that.

17.The Heart should be free from hatred for the fellow Muslims and should also be free from grudge, envy, pride, arrogance and haughtiness.

18.Satisfaction with the different Decrees of Allah The Almighty.

19.Giving thanks at the time of ease and having patience at the time of difficulty and afflictions.

20.Returning to Allah The Almighty with repentance at the time of committing sins.

21.Doing much righteous deeds such as being dutiful to parents, sticking to the noble moral standers, maintaining kinship ties and the like.

22.Adhering firmly and following the footsteps of the Prophet, prayers and peace of Allah be upon him, in all things.

23.Doing Jihad in the Way of Allah The Almighty.

24.Ensuring that food comes from Halal (lawful and good) sources.

25.Enjoining all what is good and forbidding all what is evil.

O Allah! Make us live pleased on At-Tawheed and die on At-Tawheed as martyrs.

May peace and blessing of Allah be upon our Prophet Muhammad, and upon all of his family and companions.

Footnote:
[1] «…If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell-Fire forbidden for him.» [Agreed upon]

Daar Al-Qasim
Kingdom of Saudi Arabia
PO Box 6373 – Riyadh – 11442
Tel: 4092000
Fax: 4033150